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BARNARD COLLEGE

MORTARBOARD

1973

COLUMBIANA

CPI

B251

1970

*"Maybe the satisfaction of the moment
and the hope for the future, along with a
sense of personal integrity is all we have
a right to ask for."*





Linda Susan Joselow



Carol L. Richards



Andrea Schaffner



Barbara G. Coffee



Susan L. Gordon



Tae K. Kim



Bernice M. Brooks



Penney Finkelman



Gail Ann Bosworth



Beth Lynn Lipsey



Marcy Gail Roth



Jodie Beth Galos



Victoria C. Brush



Anna Fredericka Elins



Elizabeth L. Koob



"Janice, did you put these owls
on my page?"



Adelene R. James



"You know I did."

Janice D. Peters





Luz Maria Gonzalez



Beth S. Bloomfield



Pamela B. Stein



Freya Anne Caplan



Ellen Carni



Frankie L. Moorhead



Jody Ann Messler



Susan J. Koe



Susan Lois Friedland



Barbara Rosenzweig



Maria B. Pechacek



Eileen Marie McManus



Gayle A-M. Gutekunst



Susan E. Young



Sue Bonnie Nordlinger



Gale Krakower Friedland



Wendy M. Altman



Elizabeth Anne Hayes



Anne M. Moosman



Ellen D-M. Pan



Rena Seplowitz



Meryl Linzer Schulman



Janet Susan Rose



Kathleen F. Johnson

Rochelle L. Barrios



Sandra R. Pilchik





Diane E. Bittern



Phyllis A. Heisler



Mary Catherine de Bary



Marjorie Sara Kaplan



Judith Barbara Hasson



Alexi Bea Zweig



Gloria Anne Albino



Rachel P. Norton



Eva Marie Ruszkiewicz



Uma S. T. Anand



Suanne D. Steinman

Stephanie May Ross





Jo Anne Goldman



Marion Jean Bonney



Barbara E. Kaplan

Susan R. Case





Jane S. Friedman



Marcie Lee Pollack



Shelley Ann Arlen



Marilyn Jo Simon



Ellen Gale Madnick



Erilyn M. Brunngraber



Jill L. Davis



Esther T. Loewengart



Deborah Cardozo

Amy E. Margolis



Sandra Scott Gordon



Barbara T. Mehren



Laura Rissa Kreitzer



Pamela Hope
Bennett



Barbara Jan
Lehn



Rena Chaya Brickman



Sarah Tamor Oschrein



Alison Hope Bart



Dorothea Robin Haines



Barbara K. Feinstein



Renée Getzler



Linda J. Roeper



Dicki L. Ellis



Natalie Abrams



Erica Whitman



Jean Joy Bloch





Jerrilynn Denise Dodds



Debra L. Farber



Gloria Garfunkel



Gracelaw I. Simmons



Dace Anna Vijums



Claudia Reimi Kawata



Carol Eileen Robbins



Charlotte Gross



Deborah A. Reich



Judith M. Sollish



Melanie Laurel Burg



Judith L. Goldstein



Marcia Emily Glanz



Madeline Rose Cantor



Natalie M. Danysh



Kristine S. Reed

Randi L. Itzkowitz





Luisa Diaz-Soltero Cerar



Gloria Agnes Liang

Saswati Datta





Barbara Elaine Cammer



Marilyn R. Weinstein



Joanne Susan Kaufman

Elaine Rundin





Molly Pollak



Janet Beth Fromkin





Millicent I. Lim



Laurie Enid Kane



Gail Lois Messinger



Deborah Ruth Lebow



Rivian Bell



Alva Erlinda West



Linda S. Masters

Robin A. Zwicker



Carol Basri





Margaret D. Sulerzyski



Eileen Gail Ogimachi



Marcia Kanefsky



Ellen Joan Ripstein



Virginia H. Blakelock



Sylvia Lifschitz



Susan Rachel Ladner



Janet Suzann Axelrod



Mary L. Mick



Nanette C. Auerhahn



Jean Ellen Hanson



Leta Diamond



Rickie L. J. Singer



Patricia Levin Grossman



Yanick Jean-Julien



Laurie E. Krieger

Crystal G. Marcus





Jane Louise Eisen



Martica F. Sawin



Susan P. Vogelmann



Avivya T. Simon



Carol Klaperman Morrow



Belinda L. Horton



Denise Bianca Frank



Debra Rosengarten



Lyvia Kalisky



Brenda Gayle Lloyd



Helen Carol Schreiner

Irene S. Klingenstein





Catherine Chan

Wendy N. Greenberg





Sylvia C. McDonough



Fredda Ivy Fiedler



Ann Elizabeth Groban



Patricia C. Mignella



Shoshana J. Milgram



Mona Iris Geller



Hermine M. Schwartz



Linda Joyce Wicher



Lily Lum Jung



Victoria Corradini



Ellen Tholfsen Mueser



Cristina Palacio



Yolanda Minard



Erica Freeman



Arline A. Abdalian



Elizabeth A. Fitting Guerrero



Karen Kaufman Hammer



Nandita Dhar



Vanessa M. Villatane-Gregory



Deborah Scholder



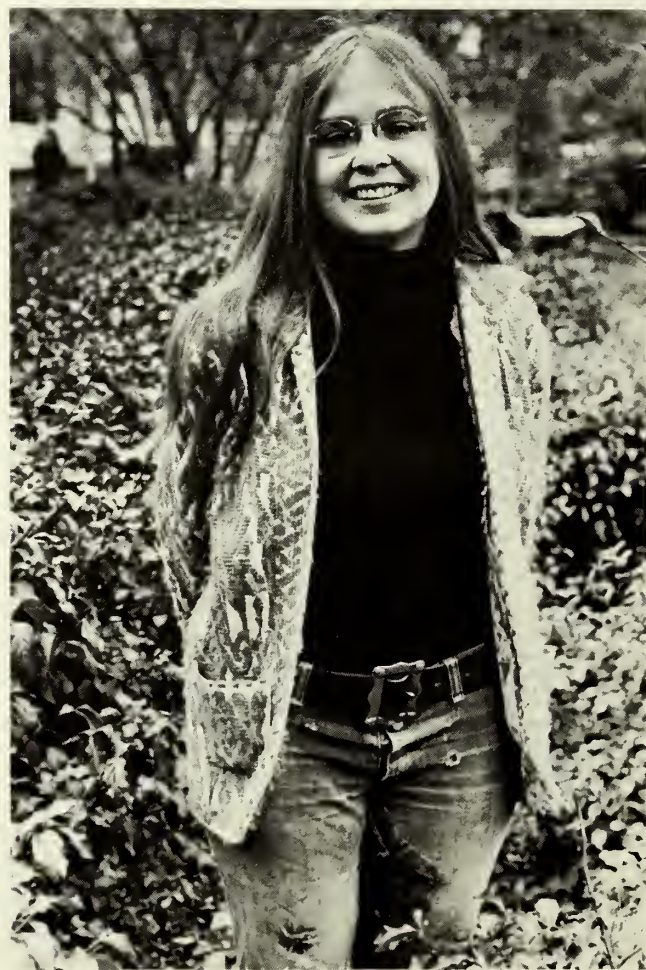
Miriam Bette Gutmann



Wendy K. Sampson



Ellen M. Fleishman



Kathleen Code Zucker



Jane E. Schachat



Marsha Ann Kaufman

Catherine Ann Sabino



Beverly A. Savage





Kim S. Haley



Celia Knight



Sylvia Flescher



Marilyn A. Margulies



Karin F. E. Sanders



Janna Carol Roop



Davida Ellen Scharf



Anne Marie McGuire



Ellen Joan Kaplan



Linda Chang



Debra S. Turkat



Lillian Rachel Graf



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Gail Aileen Freedman



Linda Anne Mettler



Madeleine H. Brody



Terri J. Gordon

Jamie C. Gordon



Paula Ference Kaiser



Kathleen E. Fretz



Diane Helen Bernstein



Diane Ruth Kasover



Gail Lynn Tarre



Christine L. Edwards



Melanie Jane Schwartz



Elizabeth N. Nicholas



Susan Lucille Boehm



Lila Rosen Garten



Katherine M. Lynch



Catherine T. Dwyer



Sarah Garcia-Mata



Ann Carol Schulster



Anne Marie Charles



Marietta S. Sermoneta



Lydia R. Silva



Vivian Wayne



Fredda Ackerman



Judith Rose Beerman



Kathleen D. Stenbeck



Yolanda Barbara Barry



Susan Marion Goodman



Barbara M. Goodstein



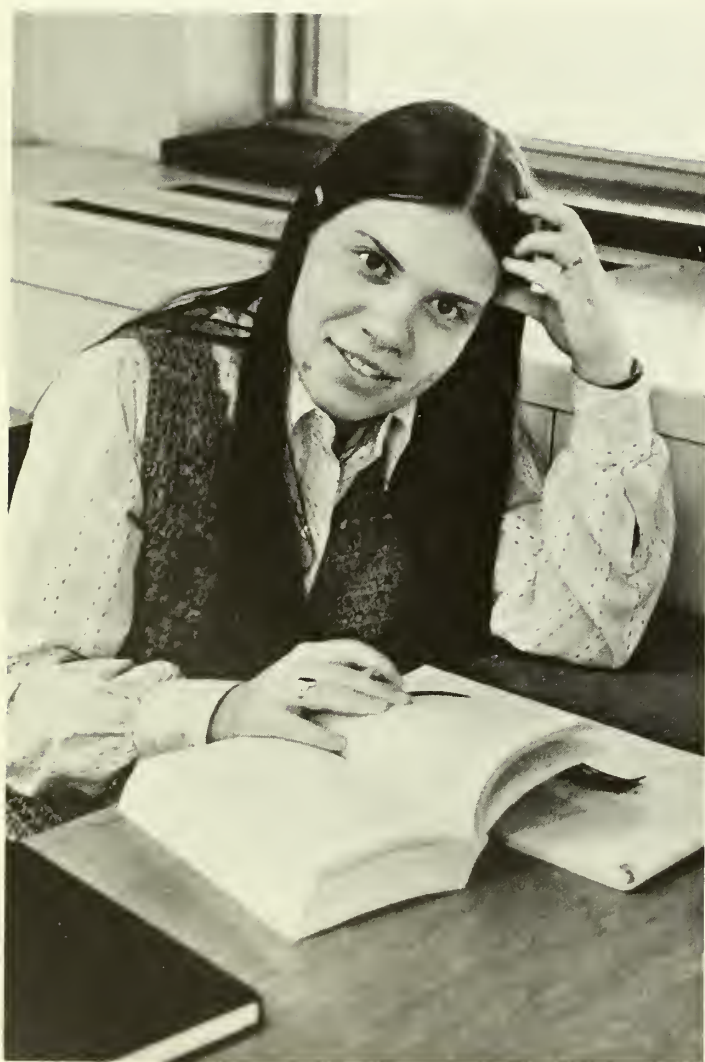
Olga Fedyk Acampora



Dianne Elinor Morse



Deborah Sue Zaitchik



Anita Norich



Barbara Ann Laboard



Lynda M. Hill



Jennifer H. Jebens



Lucinda R. Laird



Ruth Gable



Shira Lebovits Levine



Sharon Lipschitz



Sharon E. Warner



Frances J. Gonzalez



Jane Tobey



Aurora Cruz Jose



Lynne Sybil Stewart



Marilyn Zapinsky



Rochelle Faverman



Kathie Louise Plourde



Grace Kao



Esther Strauss Perl



Sheila Reines



Terry Shu



Susan M. O'Connell



Ora Posen



Marjorie Bernstein



Barbara Ann Soares



Rita Heller



Esther Samuels



Pearl Beck



Peggy Kao



Roxann M. Tolve



Guita Eve Epstein



Mary Ann Crowe



Lydia Irene Wowk



Alexandra Bereday



Amy R. Ignatin



Marilyn A. Harris



Patricia Ann Zybert



Cheryl Evelyn Quick



Polly J. Fahnestock



Lois Ann Jackson



Arlene Lo



Deborah Merkin



Phyllis D. Levinberg



Eleya Subar



Ellen Greenebaum

Patricia M. Lynch



Jane Lois Wasley

Wendy Oldham



Karen P. Pulliam



Joan Cammie Faro



Mindy Glaza

Irene Sawchyn



Debra Lee Borut



Mary Gerard Goetz



Mitzi Cohen



Beverly Gail Russell



Judith E. Weisfuse



Jane Robyn Humenuk



Jocelyn V. Blackwell



Betty Carol Teller



Elizabeth V. Dailey



Maria A. Fisch



Jacqueline C. Carty



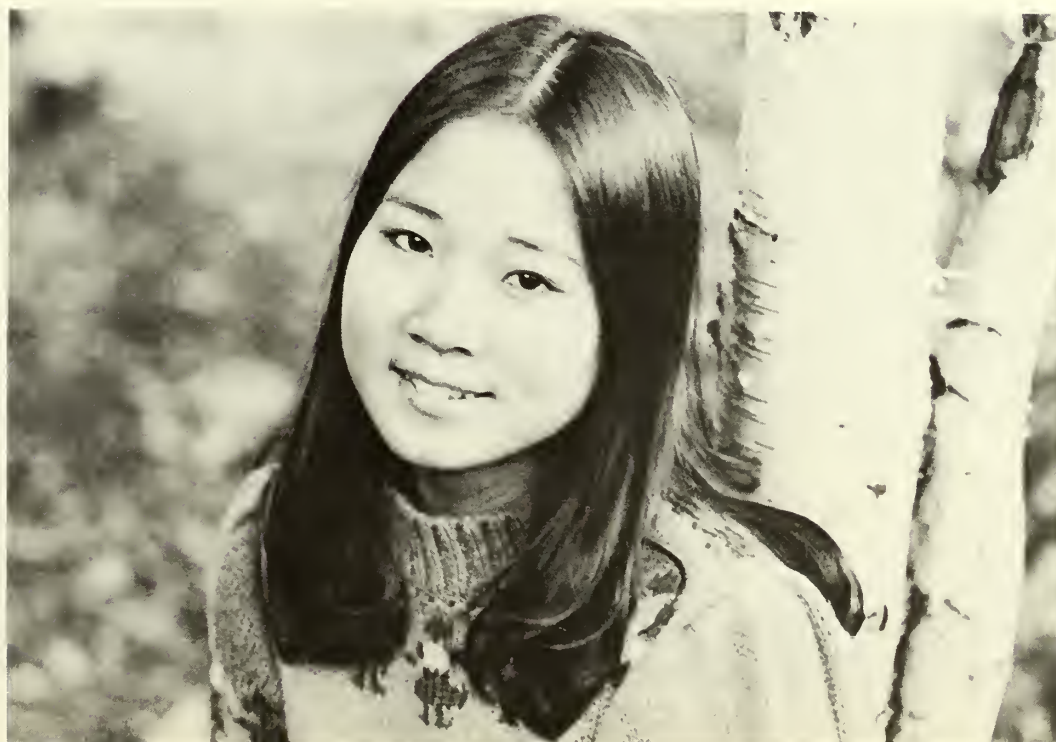
Nancy E. Olnick



Susan Berliner



Judy Danielle-Stewart



Helen Lau



Shellie H. Levine



Maida Esther Chicón



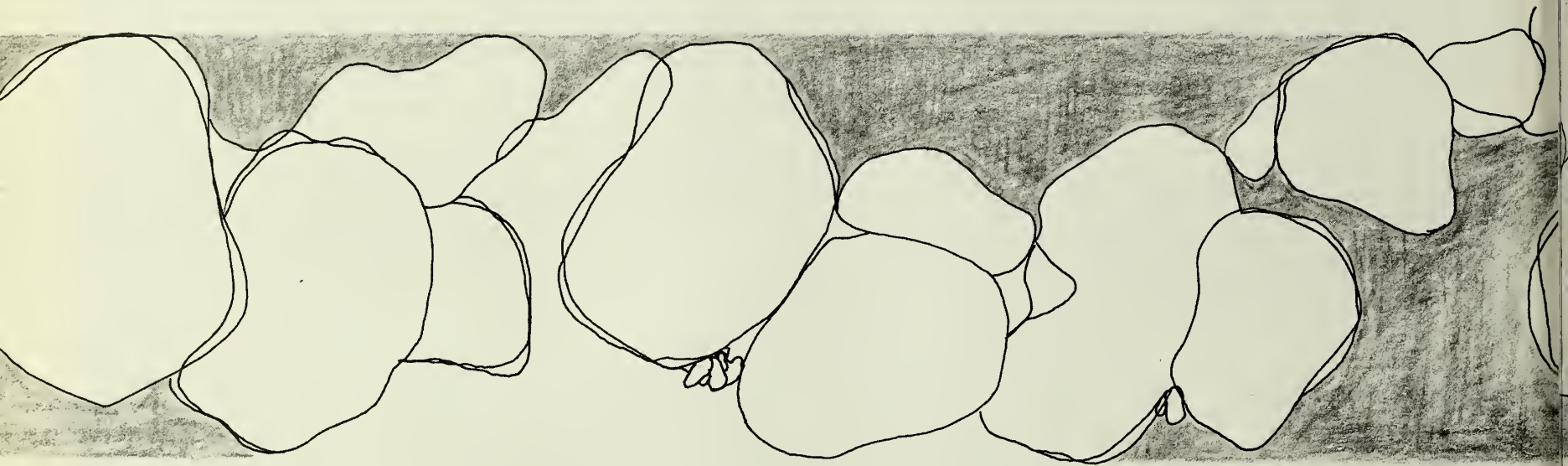
Sharon Hochweiss



Susan Carol Thaler



Marcia M. Gross





Eighty-Fourth Anniversary: An Anatomy of Barnard

Dedication from *Mortarboard* 1934

To the base, noble, ugly, beautiful city of whose great life our little lives at Barnard have been a part; classroom of human nature, library of the ways of the world, laboratory of the modern experiment; mighty complex of forces which have moulded us, and which we in turn must mould as best we can; to the City of New York, Alma Mater of our Alma Mater, we dedicate this volume.

To the Faculty

I

Hear me, ye Ph.D.'s and things
Who on Commencement Day
Demand the right of way
Adown the middle aisle—
Endure a little while
To list the simple lay a student sings.

II

We love to boast about your fame,
As if you all were Platoes,
To friends of ours who chance to go
To colleges that we all know
Have trees and fields and streams to show,
But where the faculties they grow
Are very small potatoes.

III

We like the calm, brave way you stand
And not even stutter,
Nor Halt, nor hesitate, in spite
Of girls and girls, who notes in hand,
Put down in damning black and white
The slightest word you utter.

VII

So just remember, gentle souls,
For all your erudition,
You might take pattern after our
Forgiving disposition.

IV

We own 'tis true enough we'd love
To give what is your due,
A gentle slam or two,
But 'tis a fact of common observation
In temper you're not like the dove
And so we really must use moderation.

V

We scorn to write initials down
When full names fill our mind,
No coward tricks like these will ere
Our lordly spirits bind.
So, tho' we do not flaunt your faults
Before the public gaze
Remember that in some respects
You might amend your ways.

VI

You must admit that we
Have never shown aversion
To furnish cheerfully
Some innocent diversion
Oh think not it bereaves
Life of all compensations
To know that in your sleeves,
You laughed at our translations.

Mortarboard, 1914

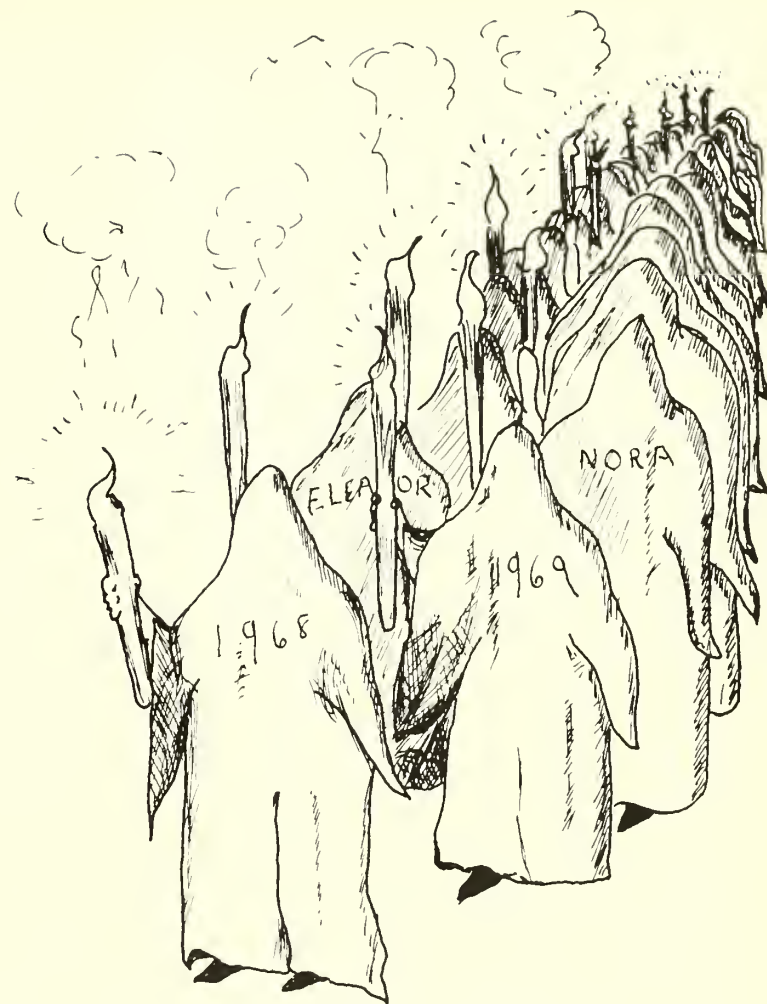
If I Were Ever A Ph.D.

For public functions occasionally
I'd don my gown
With a delicate frown,
For a mortarboard isn't particularly
Becoming to me.

On a golden chain would I wear my key—
Of course—my key—
And in talking with strangers of lesser degree
I could not resist it—I'd turn it and twist it
Nonchalantly.

And if ever a Senior should try to be
Familiar with me
Particularly
Before underclassmen, I'd fill her with fear
By a terrible sneer
For the students must learn the proper degree
Of respect to be shown to the Faculty

If I were ever a Ph.D.!
But first, ah me!
Tis necessaree
To acquire that fleeting A.B., A.S.
Mortarboard, 1921



Ghosts of the Dear Departed Days

Greek Games

Our Barnard Greek Games are, we like to think, one of the most beautiful of college festivals. They are a pure spontaneous, local growth, developing gradually and naturally among the Barnard undergraduates. They originated in the Spring of 1903, when a few energetic members of the Class of 1905, then Sophomores, thought it would be amusing to challenge the Freshmen to an informal and private athletic contest, with a suggestion of the ancient Greek festivals about it, and including a competition in poetry. They even proved such very good fun that the students continued it as an annual festival for the Sophomore and Freshman classes. From a simple, sketchy and crude beginning, it has de-

veloped from year to year to its present elaborate structure of costuming, setting, poetry, music, dance, and athletics.

The fact that this festival of ours, like so many of those of classic Hellas, is a *contest* is of great importance. It makes the occasion far more alive and thrilling than any mere pageant, however beautiful, could be. The spirit of striving and competition for the glory of the class keeps every student alert and on tip-toe with interest and enthusiasm. It forces the students, moreover, to invent and develop their work for themselves . . .

Virginia C. Gildersleeve
Mortarboard, 1921

A Portrait

Oh, you have often seen her,
 Either in or out of class.
 She's quite a well-known figure,
 And comes—shall we say—en masse?
 Bobbed hair's her crowning glory,
 And no other crown she knows
 In walking 'cross the campus
 Whilst the wintry breezes blow.
 Her ears are not to hear with,
 Neither are they to be seen,
 But merely serve as hangers
 For her earrings—black or green.
 She leaves her coat unbuttoned,
 Yet she never seems to freeze,
 For added testimony,
 We refer you to her knees.
 She gladly dons her arctics
 If the sky is merely grey
 And lets them flap around her
 In the true D'Artagnan way.
 Then add a Bramley sweater
 And a pair of woolen socks,
 A gaily colored scarflet
 And a skirt of vivid blocks
 AND—

You have a charming creature
 Who, in nineteen twenty-two,
 Is "that outrageous flapper"—
 But is only me and you.

Mortarboard, 1923



"Oh, It's the dorm mouse again!"—Mortarboard 1914

Residence Halls

When Brooks Hall opened on September 23, 1907, there was already something of a residence halls history at Barnard. Fiske Hall had been used as a student's residence from 1898 until 1902, when it was needed for the extension of the Science Department. After that, until 1906, resident Barnard students were welcome at Whittier Hall, the residence for Teachers College students, and some lived in their sorority houses. During the year 1906, while Brooks Hall was being built, a temporary residence hall was established at 521 West 122nd Street, through the efforts of the alumnae . . .

Meanwhile, in 1917, the Cottage Dormitory had been established at 99 Claremont Avenue, through the efforts of a special alumnae committee. The purpose of this new house was to accommodate those students who could not afford to live in Brooks Hall. It was, therefore, run on a cooperative basis, the girls doing their own housework. In 1918, Cottage Dormitory was replaced by a new "cooperative," Broadview Dormitory at 606 West 116th Street, under Miss Abbott. Here student government was even more active than in Brooks because of

the greater responsibilities assumed by students.

In 1919 an interesting enlargement of the residence halls was made. University-owned apartments at 29 Claremont Avenue were taken over for a new residence hall known as John Jay. When college opened in the fall of 1919 all the necessary apartments had not yet been vacated, and about eighty-five girls lived for a few months in the gym of Barnard Hall. In this trying emergency student government was practically military discipline, but the girls proved themselves thoroughly capable of handling the situation. In John Jay, also, there were peculiar problems which made student cooperation especially necessary. It was hard to establish a feeling of unity in the new hall for the girls were separated into groups of about twelve in each apartment, and all meals were served in Barnard Hall instead of in the dormitory itself. However, the executive committees of Broadview, John Jay, and the gym group proved exceptionally dependable in those difficult days.

By 1920, all dormitory students not living in Brooks Hall were together in John Jay. From 1922 on, John Jay and Brooks were both supervised by Miss Abbott, and the executive committees in each hall were alike. Finally, when Hewitt Hall was completed in 1926 all the John Jay girls moved into it . . .

Mortarboard, 1936



1945



1945

Diversion

This was a year when a girl waited for *that* letter to come, saying, "I'll be in next week on terminal leave." It was another year crowded with engagements and marriages. It was a year of making dates that no longer depended on weekend passes, of being able to plan ahead for dances and theatre tickets. School festivities took on added glamour for there was someone with whom to share them. Wigs and Cues, Harvest Hop, Spring Dance, Junior Prom all meant that an eagerly awaited invitation was forthcoming. There were men on campus—learning about Barnard as a school, learning about Barnard girls as individuals.

Mortarboard, 1947



When the Autumn of the third year of the Great War came around, and the bitter November blasts of 1917 were prophesying a harsh season to come, Barnard made a discovery. The College found that, right on the edge of the Hudson, in the privacy and seclusion of a country club, the Columbia Boathouse was standing, bleak and boarded up, while at its very door were men in khaki and blue, who, chilled and lonely, wandered along the Drive. That discovery is the "reason why" the Columbia Boathouse became the Barnard Canteen . . . The Barnard Canteen knows that they join the workers in feeling that the best reward for their endeavors is the thousands of soldiers and sailors who have found comfort and congeniality within the hospitable doors of the Canteen—and the highest compliment they can receive is the great number of men who, back from "over there," do not fail to visit the Canteen again because "your place seems just like home."

Mortarboard, 1920



Hup, two, three, four

We're the victims of a manpower shortage. Our dates are fewer than in pre-Pearl Harbor days and when they come they have a military flavor.

We read newspapers with a more avid interest now, since we all have a personal stake in the battles in the Pacific and on the Italian front. We haunt our mailboxes for V-mail letters instead of invitations to college week-ends.

We've grown accustomed to a new engagement ring every week, to "No, I didn't take that test, I was married the day before," to "My husband's overseas and I'm finishing college."

We still find it hard to believe that Columbia's a Navy school now, even though we've been listening to midshipmen singing on their way home from Church Sunday nights for almost two years. And we aren't quite used to meeting V-12's instead of last year's tweed-jacket pals at the Bronze Ball.



The Navy's taken over our coffee dances and formals. A civilian is an oddity, a soldier feels lost in the Navy yard. All the influence of a Navy Columbia on a wartime Barnard.

Like everything else at Barnard our social life has been different in this year of change.

Mortarboard, 1945



Seniors Reminiscence

by derral c. watsh

When any group of seniors gets together, there are certain topics of conversation that come to the fore. Eventually, the discussion centers on certain aspects of Barnard, especially the many changes it has undergone since 1969. In interviewing a dozen seniors, there were many opinions and concepts discussed which were extremely interesting and which indicated a general trend towards conservatism on campus. Unfortunately, not all the sentiments expressed could be included in a cohesive interview. The four students who are quoted below, offered the most representative and typical views.





ON VARIOUS ASPECTS OF BARNARD LIFE:

DEBBIE: One of the most difficult things for a city college to do is to offer something special to its students. It is difficult to compete with the cultural advantages of New York City, yet I think Barnard has managed to offer many fine alternatives for students. The speakers, films, and plays which are sponsored are quite good, and are acceptable alternatives to downtown activities.

LINDA: It is true that the college does sponsor various

activities but the students here don't seem to take advantage of very much. People rarely go downtown and actually take full advantage of the city. I've known many girls who have spent their entire four years cloistered in the University. People seem to fall into a relaxed complacency—they're not really willing to leave the campus. ELLEN: I thoroughly agree. No one has time for *anything* . . . or so they say. I work on a particular campus organization, and I'm shocked by the overall apathy of the students. Not only are people unwilling to take advantage of outside activities, they're also unwilling to take an interest in campus affairs. Take a good look sometime at Barnard organizations—*Mortarboard*, *The Bulletin*, *Emanon*—a handful of people work on the staffs. It's really a shame because there is so much unused potential.

CHRIS: On the whole, the campus is very disorganized. I think the main reason there is so much apathy is because the student body rarely acts as a unit. There are two factions, the commuters, and the residents. Having been a commuter myself, I have experienced the situation first-hand. Commuters find it difficult to participate in college activities primarily because of the hours at which certain organizations meet, and secondly, because commuting itself takes so much time. There should be time, these students can't really make the effort to join and be a part of most clubs. I think that the Activities Office should make more of an effort to bring commuters and residents together. There must be some way to bring the two together—and until that is done, the college community will continue to remain factionalized. Right now, most commuters feel alienated from the college as a whole; they spend four years travelling back and forth and never really get to know anyone. So much of "the college experience" is lost on them.

THE ADVANTAGES OF A WOMAN'S COLLEGE:

CHRIS: When I came to Barnard, it was because it was a college that was close to home, and one that offered a good education. When I first got here I had expected a co-ed community but was surprised to find otherwise. Now that situation has been pretty much cleared up with the almost complete cross registration this year. In regard to co-education, I think that Barnard and Colum-

bia are finally 'catching up with the times' which is a great improvement over three or four years ago.

LINDA: The greatest advantage Barnard offers to its students is that it is able to function as a woman's college and yet not remain isolated or alienated from male education. With Columbia just across the street we were able to take advantage of either all-women classes, or co-education. And in the past year this has improved. It was important for me to come to a woman's college to maintain my personal identity. In a co-ed institution one can become lost, and can feel inadequate. Here at Barnard, I gained a sense of my own identity and importance. The worst attitude here is the one maintained by Columbia men—that their college and their courses are so much more difficult than those at Barnard. Now, this year, we can challenge them to some degree in their classes, on their home territory. It's important because Columbia and Barnard must in many ways function as a unit, and these archaic prejudices just have to go.

DEBBIE: I think the classes at Barnard are more personal than those at Columbia. Almost all my professors here have been fairly accessible and available for conferences. Columbia however, seems to function more as a University—there's less personal contact.

POLITICS ON CAMPUS:

ELLEN: The political attitude on campus has changed considerably since 1969 . . . or even 1970. Students don't really seem interested any more. I mean, no one is really committed to anything. During my first two years here, I felt I was a part of the college, and the political atmosphere of the times had a lot to do with it. Everyone was organized, they were 'for something.' Today's freshmen and sophomores don't seem to care.

DEBBIE: The girls that were here in 1968 have all graduated now taking the "mystique" of Barnard with them. When we came in 1969, there was a united effort to maintain 'the feeling of 1968'. Barnard students were interested in what was happening in Vietnam and Cambodia. The way things have changed was best expressed by this year's elections. Many students were involved individually, but there seemed to be no united action. In '69 or '70, this tranquility could not have existed. No one would have felt obliged to accept a Nixon victory months before the election.

LINDA: The Blue Key Ball symbolizes to me, the way the political attitude on campus has really changed. It symbolizes the attitude of frivolity and complacency that has taken over this campus. And only weeks after the election!! In 1969 I was still in shock over the events of Chicago. I was willing to work, protest, and march if need be. By 1970 there was a slight change. The Cambodia issue brought a big response—but it wasn't the same. Now after this shitty election—Nothing!!! Instead of protesting and trying to do something—we're dancing! We seem to gravitate to extremes, it's not that the Ball is bad, it's simply what it represents. Two years ago we were activists, now we ignore issues and are tending to become a campus isolated from political issues. We accept things too peacefully—we've given up.

CHRIS: I agree with Linda's opinion that we have be-





come very passive in the last few years. Yet at best I think we were always theorists. No one was ever willing to sacrifice anything after 1968, because of the price that activists paid that year. By 1970, everything consisted of empty rhetoric—no constructive action. The newer students were those who'd been too young in 1968 and felt left out of the important action of that year. In a sense, last year's attempted strike was an effort on the part of those people, they wanted their chance at a "revolution," and they never realized that such action

must be spontaneous and grow out of itself. 1968 was a real reaction to a crisis, last year was simply a planned action that was fruitless. There is no real "student movement" at Barnard or Columbia any more because not enough people are interested, and not enough people are willing to give up their time in any political effort. We all seem to look to the past and glorify 1968. The '68 strike was great and all that, but it's over. There are important issues and crises today that have to be dealt with, and there just don't seem to be any really committed students, no one really interested in the political scene. We just can't continue to hide behind the security of the college walls!!



Freedom's Descant:

A Loyal Opposition by alpheus Thomas mason

If there is any principle of the Constitution that more imperatively calls for attachment than any other it is the principle of free thought—not free thought for those who agree with us but freedom for the thought we hate.

(Justice Holmes in U.S. v. Schwimmer, 1928.)

On November 7, a near record popular majority voted to give President Nixon what is widely interpreted as a mandate. Opinion differs as to what mandate signifies. But, for the President, its meaning seems clear. In domestic affairs, the people told him to revert to the status quo ante, to discontinue the social experimentation that (regardless of the party in power) had been the hallmark of American politics since New Deal years. The president spelled this out in an extraordinarily revealing pre-election interview:

I feel very strongly that this country wants and this election will show that the American people will thrive upon a new feeling of responsibility, a new feeling of self-discipline, rather than go back to the thoughts . . . that it was government's job every time there was a problem, to make people more and more dependent upon it, to give way to their whims . . .

This escalation of the numbers on welfare; much of it is the result simply of running down what I call the work ethic . . . I do know there are some who can't work, and must go on welfare . . . This election [involves the question] whether we should move toward more massive handouts to people, making the people more and more dependent, looking to Government, or whether we say, no, it is up to you. The people are going to have to carry their share of the load.

The average American is just like the child in the family. You give him some responsibility and he is going to amount to something. If, on the other hand, you make him completely dependent

and pamper him and cater to him too much, you are going to make him soft, spoiled and eventually a very weak individual.

The President noted the suggestion "that not having to face reelection I will now be more free to advocate some massive new social programs. Nothing could be further from the truth." (New York Times, Nov. 10, 1972, p. 20).

In the next four years, President Nixon's moral crusade on the domestic front promises to be primarily negative: resistance to tax increases, veto of "handouts" to the underprivileged, continued effort to "balance" the Supreme Court with "strict constructionists." Court and country "need men like Rehnquist and Burger and Blackmun and Powell . . . who are constitutional conservatives." The Warren Court had played a major role in "the enormous movement toward permissiveness which led to the escalation in crime, the escalation in drugs in this country; all of this came as a result of those of us who basically have a responsibility of leadership, not recognizing that above everything else you must not weaken a people's character . . . I think we have got to reverse that trend in the whole field of law enforcement." In short, the President is pledged to end "the whole era of permissiveness," and thus restore individual "responsibility and self-discipline." There will be "reform," but "a different approach," a "different direction"—"reform that will work, not reform that destroys."

The President's declaration of all-out war on "permissiveness" augurs ominously for dissenters. Anger and resentment toward those who disagree with him, crack-down by word and deed, so characteristic of his first four years, will intensify. A heightened sense of repression is in the air.

There are many illustrations of the President's abhorrence of dissenters, none more glaring than his sweeping denunciation, October

16, 1972, of "leaders of the media . . . the presidents of our universities and the professors and . . . some of our top businessmen" for criticizing his decision to bomb Hanoi and mine Haiphong. All had failed to understand "the necessity to stand by the President of the United States when he makes a terribly difficult, potentially unpopular decision."

Our system of free government imposes no such compliance. Quite the contrary. "We do not lose our right," Justice Holmes wrote in 1919, "to condemn either measures or men because the country is at war"—a dictum even more applicable to an undeclared, presidential war.

For Richard Nixon there is no glory in what Adlai Stevenson called "the gloriously discordant symphony of a free society." Yet Stevenson, not Nixon, is in accord with our political heritage. This nation was born in the crucible of revolution. Our revolutionary fathers were dissenters; we are the descendants of dissenters. Deeply rooted in the American psyche is the conviction that government, even though grounded in popular consent, is inherently evil and dangerous, subject to abuse, needing to be separated, checked and balanced. "In questions of power," Jefferson proclaimed, "let no more be heard of confidence in man, but bind him down from mischief by the chains of a constitution." Parchment barriers do not suffice. Needed are institutional controls. "You may cover whole skins of parchment with limitations," John Randolph observed, "but power alone can limit power." Interest must be pitted against interest, ambition against ambition, power against power, supplying, as James Madison put it, "by opposite and rival interests, the defect of better motives."

Distrust of government—the need of opposition and dissent—is reflected in our political institutions—written constitutions, bills of right, separation of powers, checks and balances, federalism, judicial review—all these power-hampering devices underscore distrust of power.

Hamilton identified "vibrations of power" as the genius of our politics, vibrations of power between parties and within parties, vibrations between various organs of the national government, between state and nation. *Consensus* is the mark of totalitarianism, opposition and dissent the life blood of a free society. America's institutionalized conflicts are designed to maintain heritage and heresy in creative tension.

Yet our presidents, by and large, ignoring the value of dissent to themselves and to the country, have been impatient with critics. In a 1934 exchange between F.D.R. and Felix Frankfurter, soon to leave for a visiting professorship at Oxford, the New Deal president sought advice. Response came quickly. "If you do not develop an opposition in the next six months," the Harvard law teacher urged, "go out and buy one." Opposition did develop, but President Roosevelt was no more receptive than other White House incumbents.

At the height of Lyndon Johnson's misguided drive for consensus, James Reston wrote: "All Presidents resent their critics but react to them in different ways. Franklin Roosevelt scorned them. Harry Truman denounced them. Dwight Eisenhower ignored them, and Lyndon Johnson has his own way. He confounds them by per-

petuating what they condemn." It remained for Richard Nixon not only to confound his critics, but also (some may infer) to win popular endorsement of his action. On this score, however, the electoral mandate of November 7 is equivocal. The Democrats still hold a solid majority in Congress. Faced during his second term with a more powerful Senate, the President may again experience, as he did in his first term, frustration of his effort to "pack" the Supreme Court with "strict constructionists." Nor is this all. Thanks to strengthened power in Congress, a loyal opposition may breathe much-needed life into the moribund separation of powers principle, and thus hold a rein on the most disturbing aspect of the Nixon administration—unparalleled executive aggrandizement on all fronts.

To the vanquished Federalist critics, after his electoral triumph of 1800, Jefferson was magnanimous: "If there be any among us who would wish to dissolve this Union or to change its republican form let them stand undisturbed as monuments to the safety with which error of opinion may be tolerated when reason is left free to combat it."

Crucial on the eve of "four more years," is Adlai Stevenson's perceptive reminder: "We have always had differences of opinion which have produced all sorts of noises and confusion. But it is the kind of noise that, to the inner ear, is the sweet music of free institutions." The danger is lest we grow weary in this ceaseless quest, and succumb to the peace of a dictator's prison. Those tempted to forfeit freedom for that kind of peace, that kind of security, that kind of law and order—sometimes a euphemism for force—may ultimately discover how freedom itself helps advance these precious values. "Tranquility is found in dungeons," Rousseau cautioned, "but this does not prove that dungeons are pleasant places in which to live. What do we gain if tranquility becomes the chief source of our misery?"

It is hard to believe that President Nixon's landslide victory at the polls carries with it any mandate to silence his critics. Voting is only the last step in a long development. Majorities are always in flux. Tomorrow's majority may have a different composition and different goals. Defense of the right of minorities to dissent and oppose thus becomes, not the antithesis of majority rule, but its very foundation. The problem is to protect individuals and minorities without thereby destroying capacity in the majority to govern. Any administration, however impressive the size of its so-called electoral mandate, must leave open the political channels by which it won popular support. Self-defeating violence is discouraged by protecting the integrity and unimpeded operation of the entire process by which majorities are created. Only by strict adherence to the preliminaries of an election—freedom of speech, press, assembly—above all, peaceful dissent and loyal opposition can the idea of government by consent remain a reality.

Alpheus Thomas Mason, professor emeritus at Princeton University, was Robb Visiting Professor of Political Science at Barnard this year. A renowned constitutional scholar, Professor Mason is the author of numerous volumes on constitutional law and the Supreme Court.

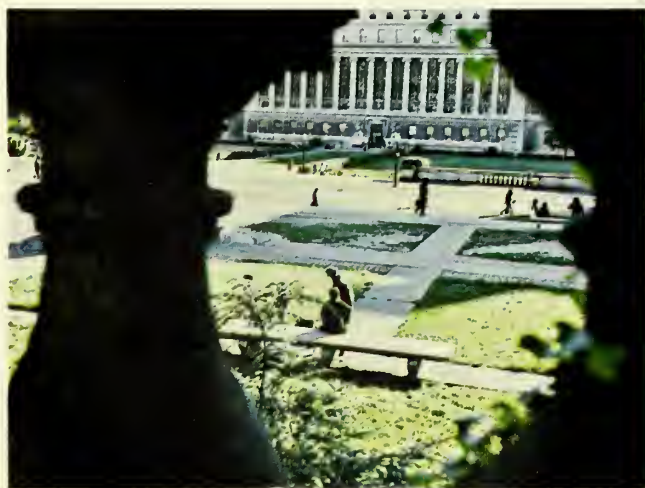
Thoughts of a Faculty Alumna in 1973

by annette k. baxter

1973 is a crossroads year for Barnard. Launching upon an ever closer relationship with Columbia, and obliged to confront the insidencies of its urban setting, Barnard is acknowledging, bravely, its ambivalent character as a woman's college in a massive coeducational university in the city of New York.

What is the effect of these stirrings on those of us who remember Barnard at an earlier and presumably more innocent moment in its history? What are our thoughts as we pause at the crossroads?

Mine are not such as to render me simply nostalgic at the departure of that easier time, contrary to what my Barnard chauvinism may from time to time suggest. Nothing is clearer to those who prize its past than that Barnard has always been uncannily responsive to change. With an ease not often matched by its counterparts among the women's colleges, it has regularly chosen to welcome change, not just confront it. Like its students, who have remained undaunted by the political and ideological oscillations of the past five years, it is alive and responsive. Intrinsic to that quality for survival-in-change has been Barnard's ability to stimulate and irritate, to mature and dwarf, its generations of faculty and students.



This year rounds out a personal milestone which, in a pleasant way, has been mildly traumatic, for it marks the completion of my twentieth successive year of teaching at Alma Mater. I find myself rejoicing at my increasing closeness with students and the steady regard I have for them. When campus politics mount and urban tensions rise, I turn to my students, and they have not failed me. Without overt acknowledgment of our reciprocal dependency, we apparently accept the special satisfactions of the contemporary student-teacher relationship as a gift of the era, a by-product, perhaps, of those uneasy and occasionally brutal moments of the late 1960's, which at times threatened to undo that relationship altogether. In the hastening air of a city in turmoil and a college struggling for its new identity, the students are my point of rest, a fulcrum of advantage.

More than we may now recognize, the deeper relationship between faculty and students also stems from the Women's Movement, that colloquy of cacophony and compassion that has hardened hard hats and sinewed the fibers of ten million women. Here, its alteration of the social and academic atmosphere has released false constraints between students and faculty, both men and women. The change signals a greater freedom of expressiveness, an authenticity of dialogue, and an enhancing, perhaps, of each other's powers.

And it is this evolving relationship with students that afforded me psychological respite at the times when the multiple roles I have had to play as a wife, mother and female professor became dizzying. It has promised me silent understanding when I have groped to clarify my own intellectual stance in the classrooms. It even convinces me that, should Barnard succumb to some of the pressures to further "rationalize" and thus depersonalize the educational process, there will be others—the present and the coming generation of students—who will recognize the still essential worth of a woman's college, who will descry within the pilloried and anachronistic cloister certain subtle advantages for the firmly serious



female scholar, student and instructor.

As an undergraduate I had little thought that in any important way I could serve the college. I was content to let it save me from ignorance, from mindlessness, from prejudice, from insularity, from the cultural abyss. Today's student is required to think differently, for, whether she knows it or not, Barnard's survival as a civilizing and humanizing influence in the community rests upon her shoulders.

Private colleges are currently wrestling with threats of imminent financial collapse, with increasingly mobile and often, therefore, intelligently irreverent faculties and student bodies, and with the unnerving debate on intellectual priorities. Public higher education, by contrast, is a sea of calm. Faculty and administrators tangle with these issues knowing that they cannot be resolved during their lives. Their occasional despairing assumption of a Zen-like superiority to the passing academic parade only plunges them further into the dilemmas of institutional identity.

College loyalty in the old terms is of course outmoded, and the terms of new loyalties, to institutions and ideas, elude us. Not elude: they are still unformed. The sociology, the psychology, the anthropology, of that quest (how these academic categories pursue me!) are all fluid, for the institutions and ideas themselves are more fluid than ever in the past.

In this search the Barnard student ought now to be central. If she attempts an invocation of Barnard's past, it will not resemble the alumna's Proustian stalking of vanished sounds and smells, the sunlight on demolished tennis courts or the quiet shades of the now forgotten Jungle. There will surely be instead a bracing absence of

sentimentality about it. There will be some awareness of Barnard's persistent "modernity" through its years as a woman's college. There will be an uncompromising faith in the equality and the mutuality of the sexes. Skepticism of academic pretension and rigidity will still bind itself here to an appreciation of the varieties of academic excellence.

From whichever perspective I view it, as an alumna, as a faculty member or as a woman, I strongly suspect that only the student, now and later, can keep Barnard's future on course.



. . . an honest liberal, which is unusual, Annette is a rare gem of dependability, and cooperativeness . . . de-Musset, Chopin afford relaxation, being a Dean's Lister—work . . . intends to use her treasured correspondence with Willkie in a full length biography of him . . . MORTARBOARD, 1947



Women Must Stop Being Grateful If They Are To Succeed . . .



Why are the vast majority of college newspaper editorships held by women while there are only a comparatively small number of professional women journalists? Why do women who are active participants in college life frequently "drop out" after graduation? Further, "why do women who take such pains to choose colleges and majors, and who so carefully choose the right clothes to wear, not take such pains when they choose their husbands" when a poor choice often stands in the way of the furtherance of a woman's career and individuality.

Twenty years after her graduation from Barnard, Betsy Wade urges women to consider these questions. A member of the Barnard class of '51, Ms. Wade received a master's degree from the Columbia Graduate School of Journalism in 1952. She has reconciled with tremendous success what are thought by many to be irreconcilable—marriage and two sons, and a career. As Foreign Copy Editor of *The New York Times*, Betsy Ward would be the first to admit that she leads anything but an "easy and regular life."

One obvious explanation for the high "drop out" rate of college women into the professions is the chance for success, which is less for women than for men. Women journalists encounter an additional obstacle: since there is a "premium on staying in the business," Ms. Wade contends that women "cannot, as women in law and medicine often do, take time off and then return to practice." Many women enter the teaching profession where, "it is easier for a woman to act as a woman" according to the traditional feminine stereotype since the school

functions into and complements the lives of her own children. While a teacher's vacations often coincide with those of her children, Ms. Wade said that it is often difficult for a journalist to take *any* two weeks off.

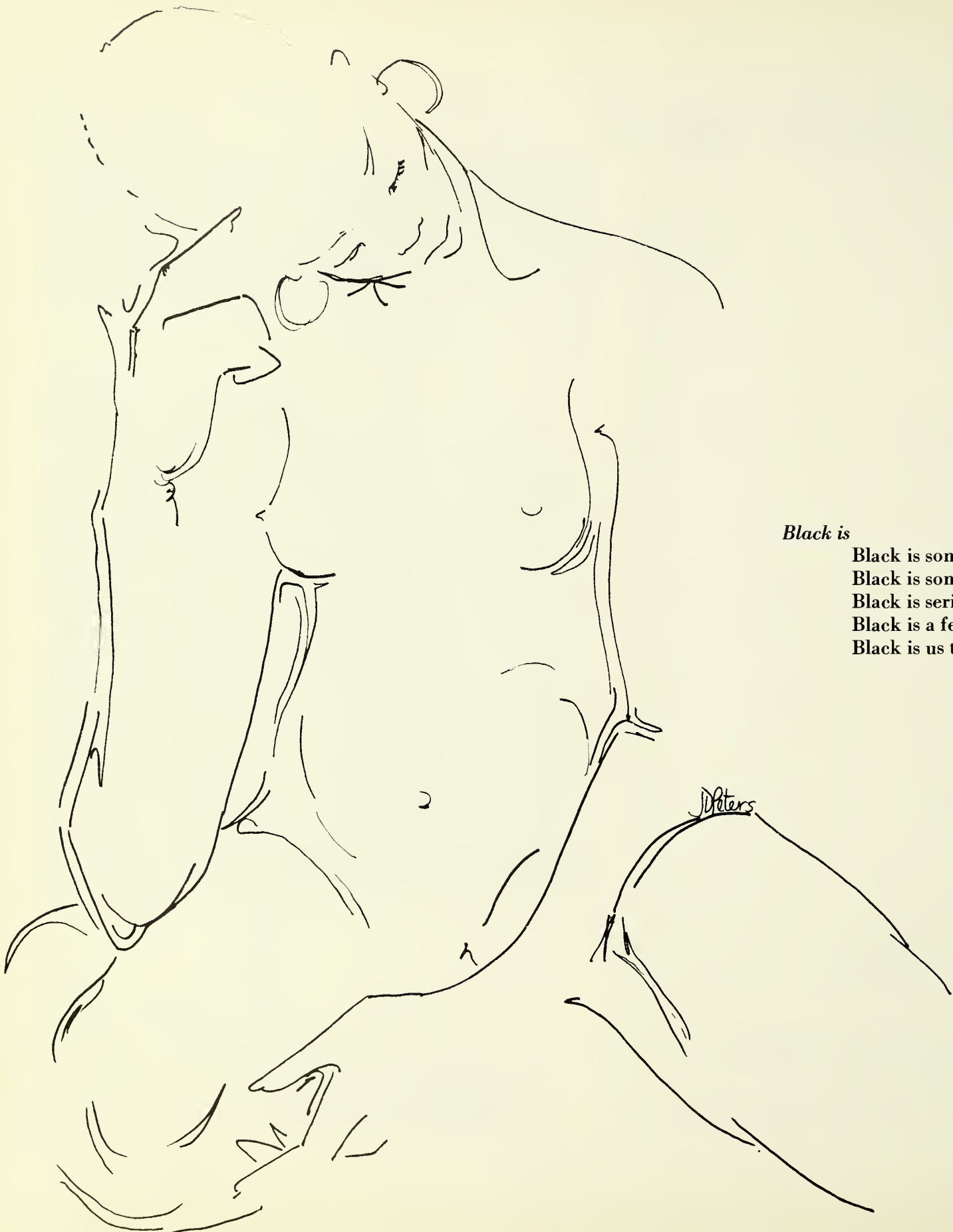
Replying to charges of "loss of femininity" often levelled at women professionals, Ms. Wade condemns "male attitudes that often fasten on Betty Friedan" as the universal model of the women's movement. Though conceding that in journalism "lots of women are defeminized," she asserted that they are mainly the feminists of the generation before her own. Each successive generation of professional women is encountering less difficulty in mixing a career and marriage. Though Ms. Wade believes that a woman who wants to marry should and can find the right husband who will respect her career, she can document examples of women, particularly foreign correspondents, who cannot marry due to the vigorous demands of their jobs.

Betsy Wade's contention that "lots of laws are now on our side" is a positive sign for the women's movement. A recent ruling (March 31, 1972) handed down by the Federal Equal Employment Opportunity Commission (EEOC) declared that such employment benefits as leave, seniority, and the like, "shall be applied to disability due to pregnancy or childbirth on the same terms and conditions as they are applied to other temporary disabilities." The denial of such application to female employees is a violation of Section VII of the Civil Rights Act of 1964, and can be appealed to the EEOC. Although the Federal fair-employment guidelines do not carry the full force of law, they are influential in hearings on job discrimination. Under a bill signed by President Nixon earlier this year, the EEOC had the power to bring the employees and unions into Federal courts to gain compliance with its guidelines when necessary.

In conclusion, Betsy Wade stressed the importance of a woman's attainment of "self-supporting" status, both materially and psychologically, if she is to be truly "liberated." Choice of career and marriage come later after this sense of independence has been crystallized.

by stephanie bialick





Black is

Black is something to laugh about

Black is something to cry about

Black is serious

Black is a feeling

Black is us the beautiful people

—Gylan Kain

Waters

To Antoinette Dishman
(1953-1970)

The light of your brilliance and the
energy of your being were sorely missed.

You were always with us

We, the Black members of the class of 1973, entered Barnard the year after THE year in Columbia University's abbreviated history of upheaval. We are the largest Black class to enter Barnard, and given Barnard's recent reassessment of our "place" on this campus, we should retain this distinction for some time to come. The Sisters preceding us left an impressive legacy: Barnard Organization of Soul Sisters, and Seven Hewitt, the first Black floor in Barnard's history. For the first time, in September 1969, Black women had a choice. The overwhelming majority of us chose to begin as one.

I think we would all agree, it was one hell of a beginning: By the time the first midterms arrived, we had already reached the consensus that Barnard was definitely more academically demanding than our high school experience. But somehow, our unity managed to obscure, and ultimately defeat our initial sense of not knowing how to cope. We soon discovered that "coping" meant the traditionally hard task of being a freshman on the campus, combined with the more difficult job being a Black woman in a white university. Without the aid of the spiritual and intellectual guidance of Lemoine Cal-

ender, the latter adjustment would have been impossible . . . If our class does not remember anything else, it has to be the phrase "when I party, I party hardy." Even though maturity and upperclass status have altered our collective social life, our parties (how many were there, anyway?) with our Columbia brothers '73 remain to be equaled . . .

At times, our four years together seemed nothing but a series of trials and tribulations. But the strength of our Blackness overcame crisis after crisis. Now, in 1973, collectively we do not resemble the Black women who came here in 1969. Attrition has stripped our ranks certainly. But more importantly, our own understanding of the responsibilities and demands of conscious Blackness in this dismal white world, has become more cogent and forceful. Perhaps some of us felt lucky to be here when we arrived; there is always a certain sense of specialness inherent in tokenism. But a Black skin means the same to all white folks, and nowhere is it more apparent than at Barnard College. To those of us who have "made it" in this small fashion, our consensus is: We have only just begun.

*by christine l. edwards
on behalf of The Sisters of '73*

you wander restlessly from forest
to forest while the Reality
is within your own dwelling.









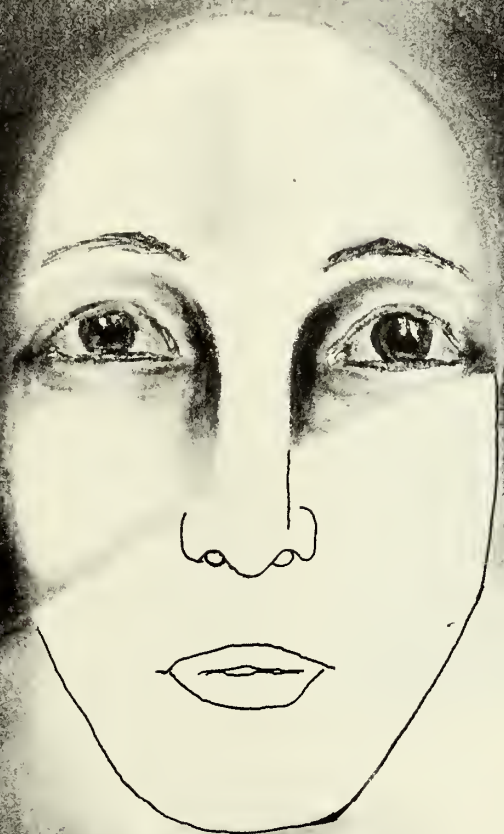








Focu





President Martha Peterson



Jane Moorman
Assistant to the President



Joan Reid
Assistant to the President



Barbara Schmitter
Dean of Studies



Leroy C. Breunig
Dean of Faculty



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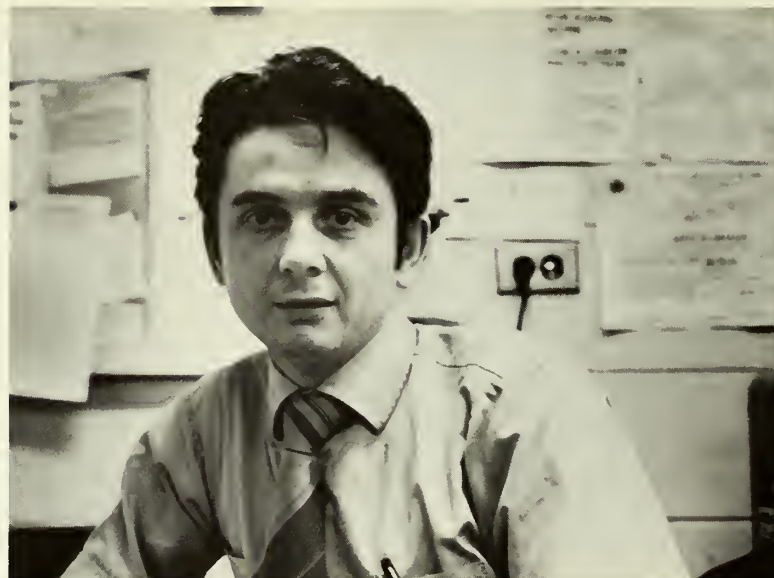
Frances Barry
Bursar



Margaret O'Shea
Housekeeping



Jane Gould
Director, Office of Placement and Career Planning



John Lavoie
Director of Food Services



Ersi Breunig
Director of Language Labs



Henry Boorse
Acting Librarian
Assistant to Miss Peterson



Harriet Mogul, M.D.
College Physician



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Director, Office of Safety and Security



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Assistant Director C.A.O.



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Direcor BHR



Joanne, Ed, Marc and Michael Colozzi
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Blanche Lawton
Director of Housing



Lynn, James and Eric Weikart
Directors "616"



Abraham Rosman



Daisy Dwyer

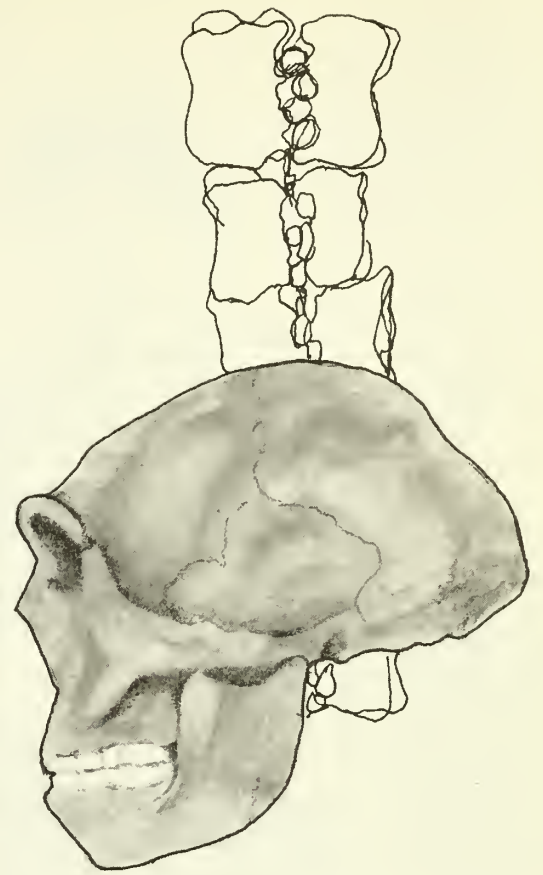


Morton Klass

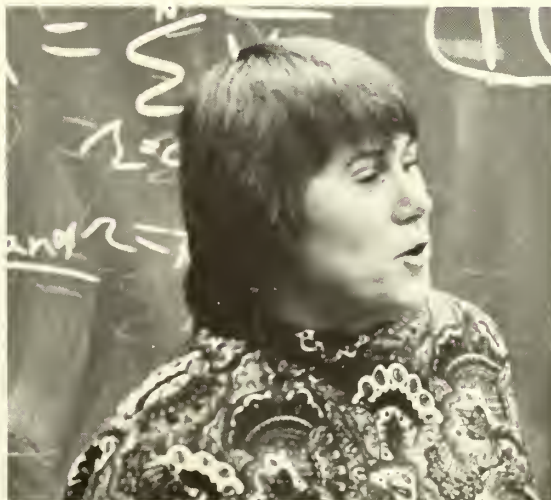


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Allen Maxwell

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Victoria Barr



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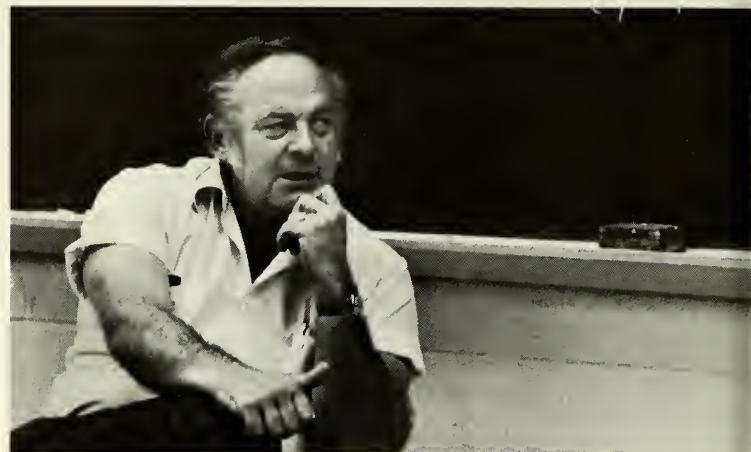




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Maya Devi Menon



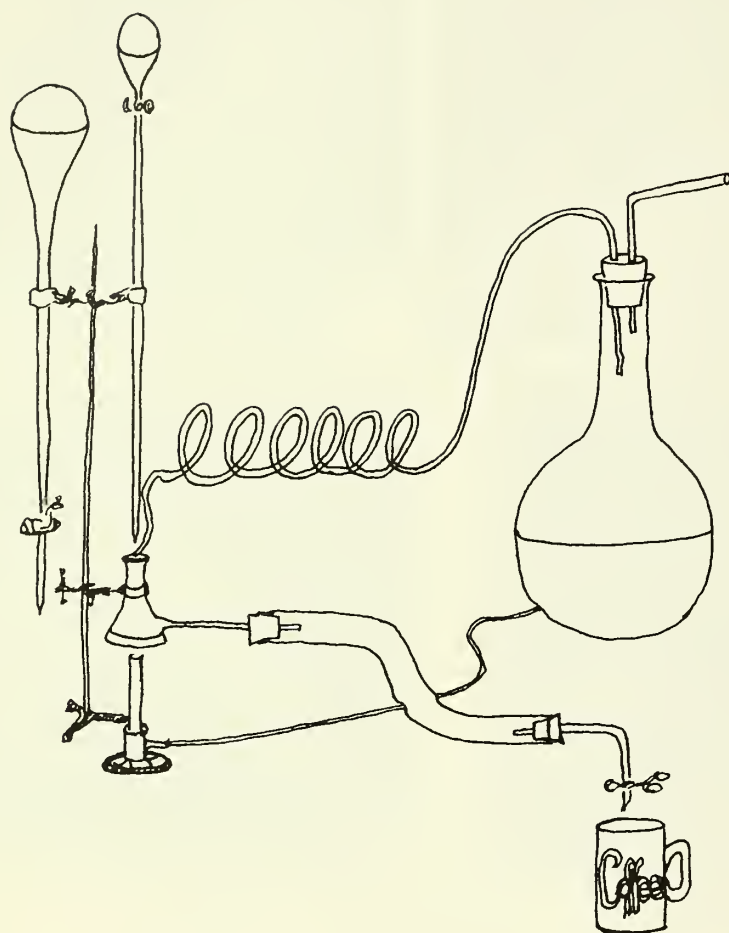
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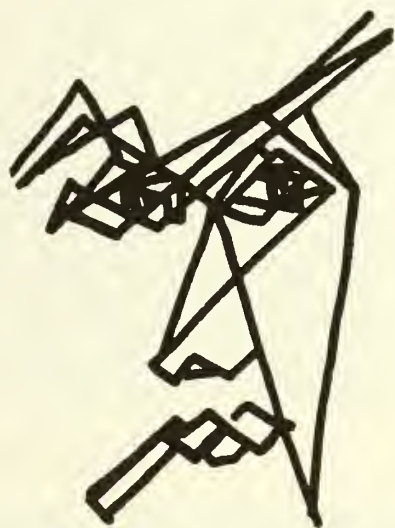
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DRAMA



Donald Pace

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Deborah D. Milenkovich



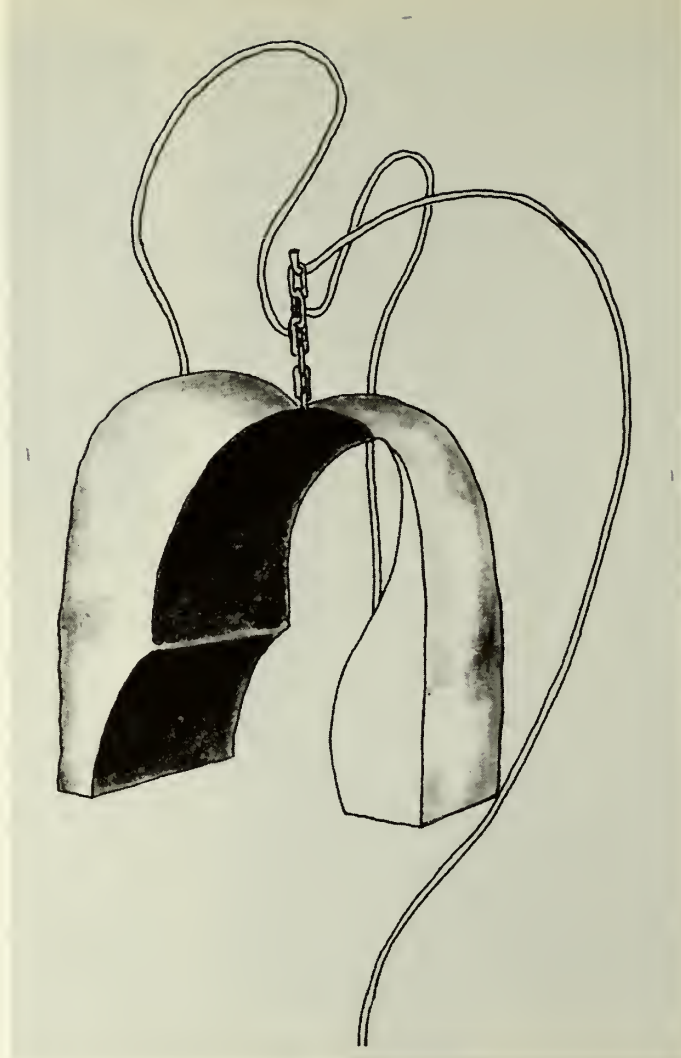
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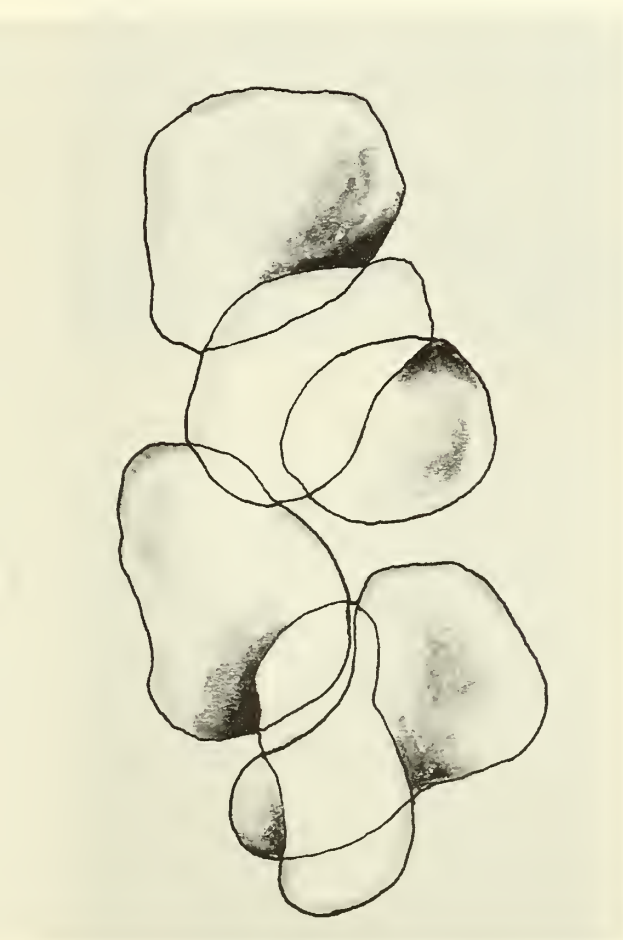
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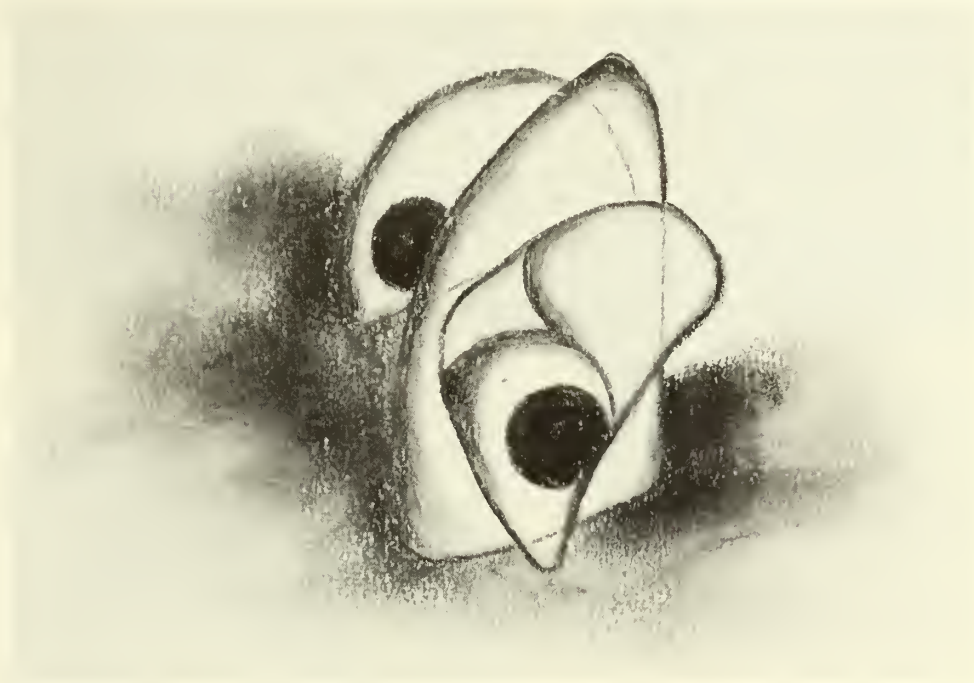
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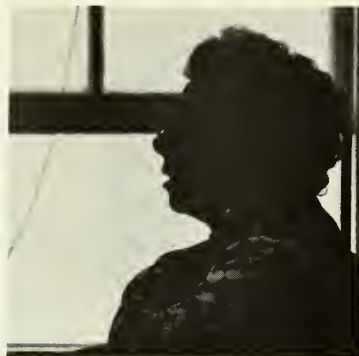
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Elizabeth Caughran



Helen P. Bailey



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Jane Grace

FRENCH



Lynda Snead



Maurice Shroder



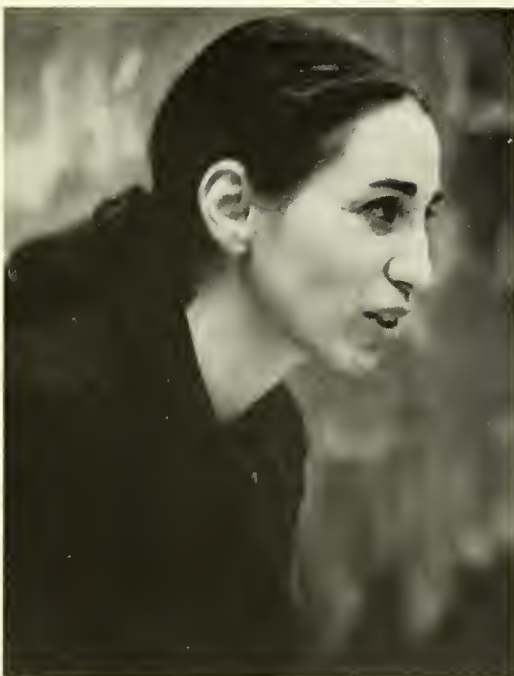
Hermine Riffaterre



Sylvie Sayre



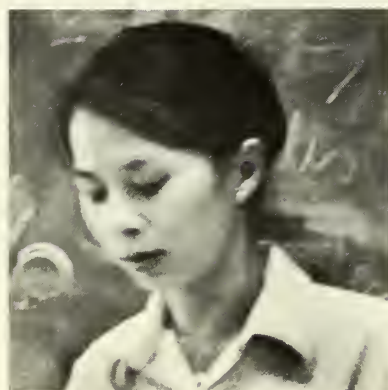
Eva Corredor



Domna Stanton



Tatiana Green



Hoan L. Pham



Serge Gavronsky



Garrett A. Smith, Jr.



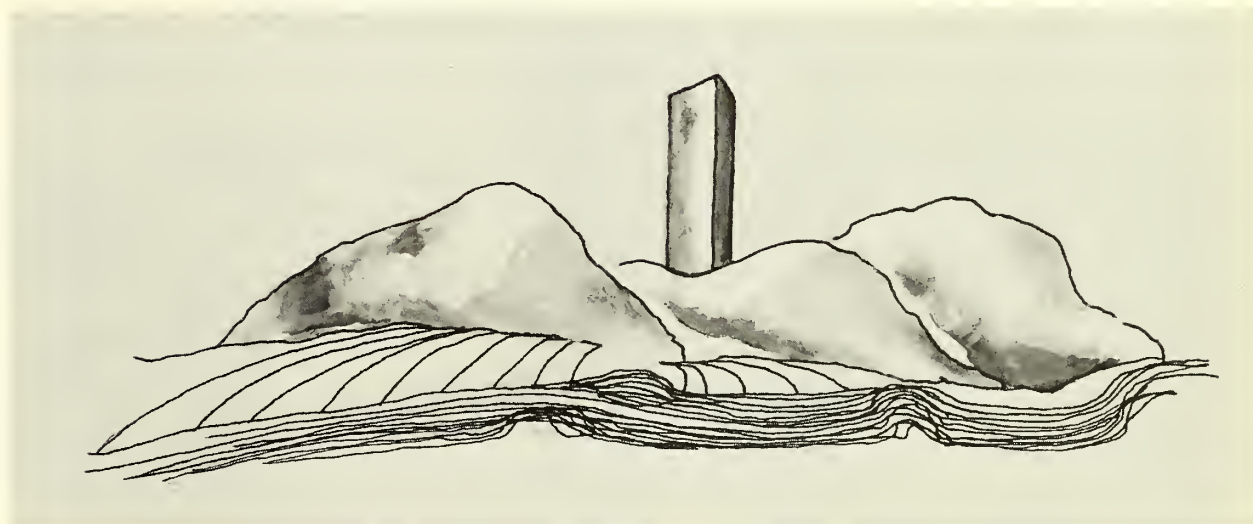
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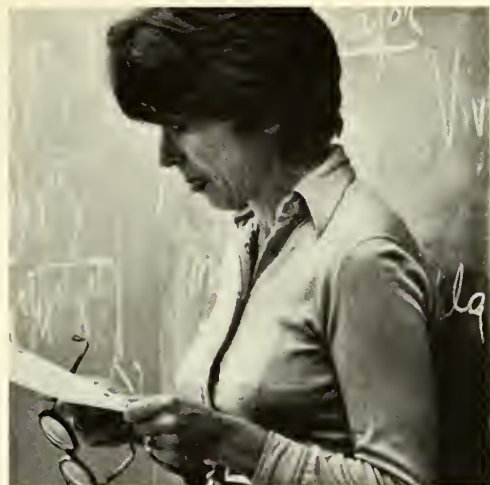


Annette K. Baxter

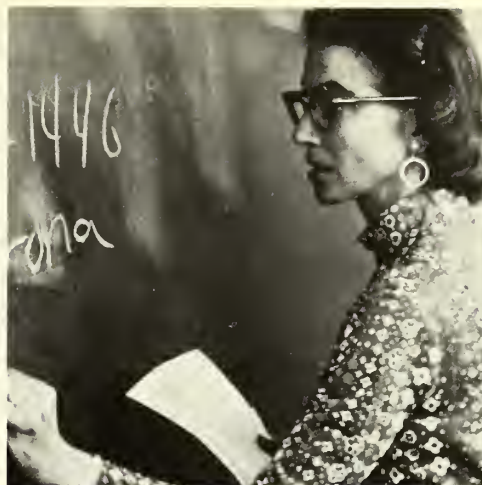


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Robert McCaughey



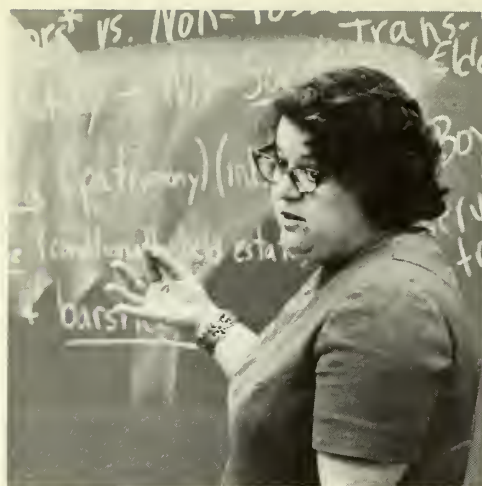
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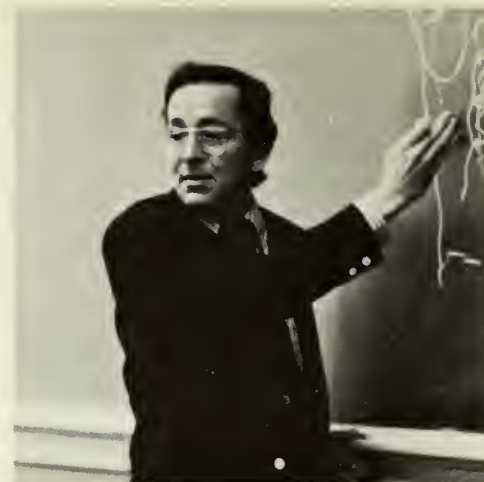
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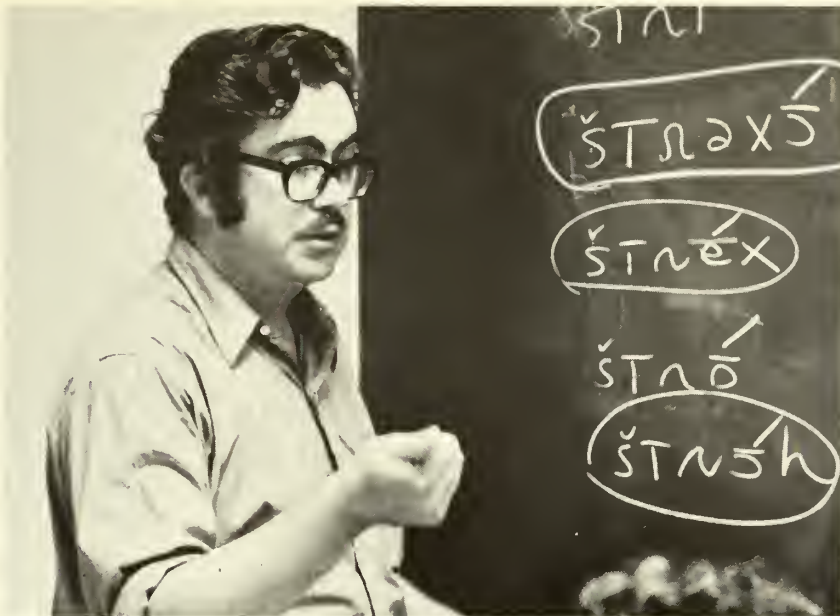


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MATHEMATICS



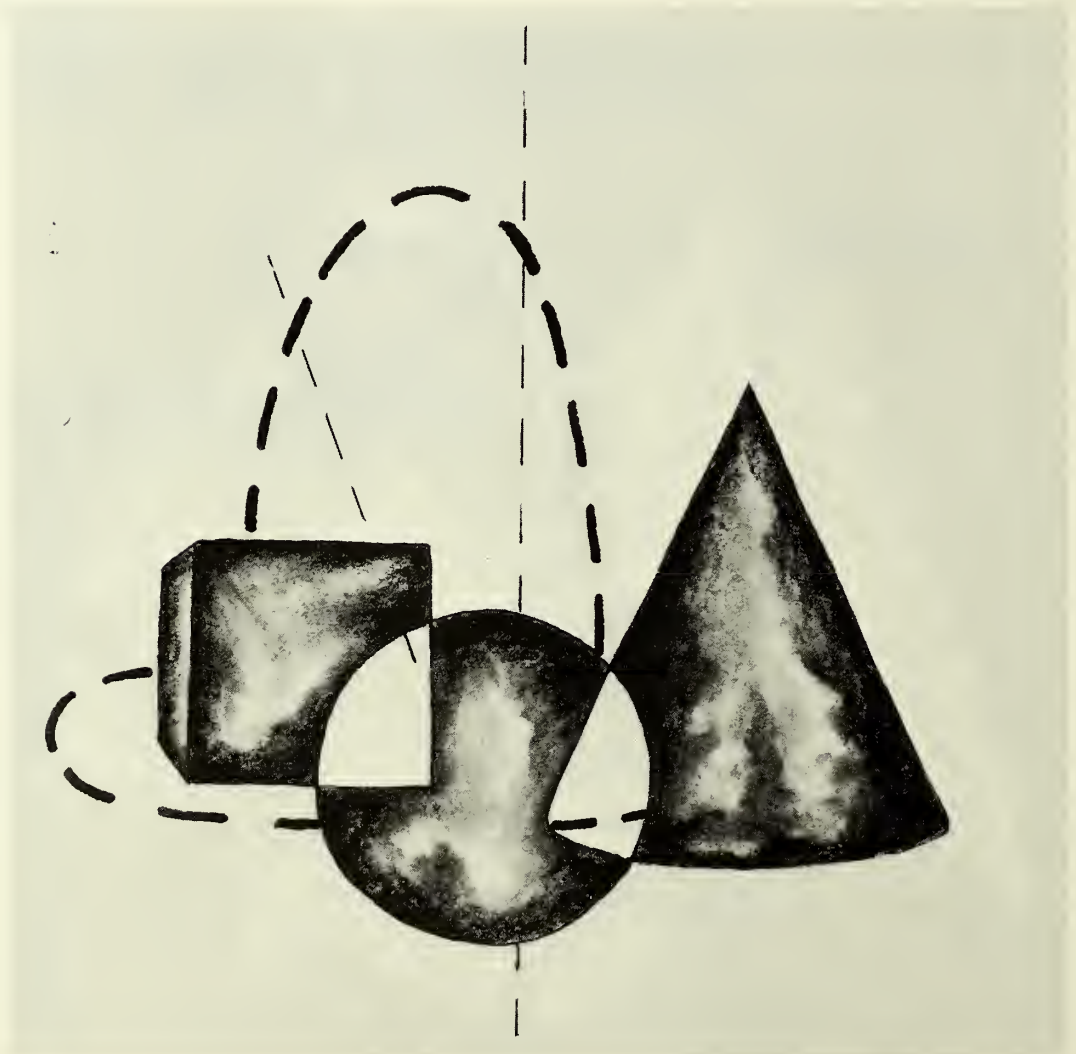
Brian O'Byrne



Patrick X. Gallagher

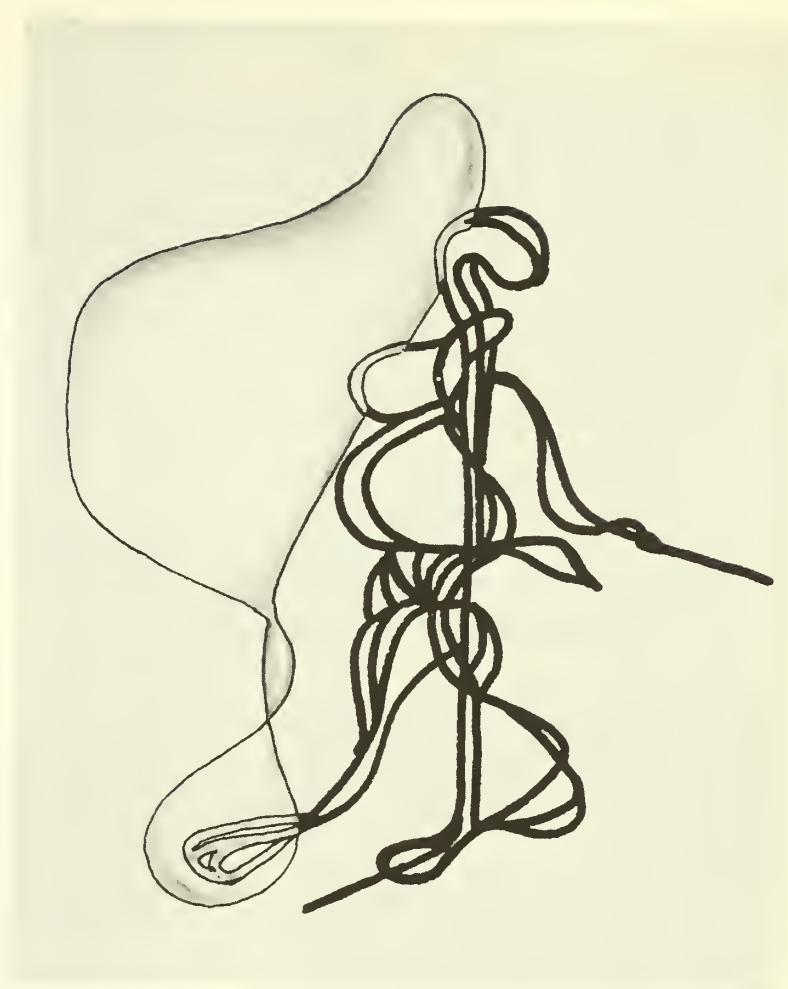


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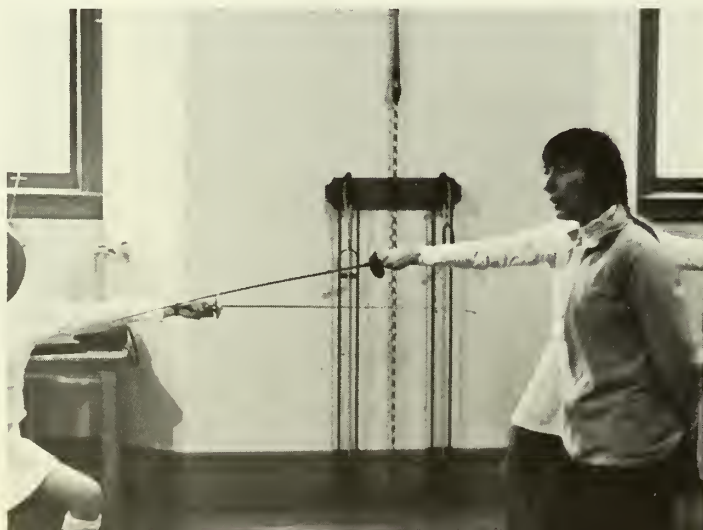
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PHYSICAL EDUCATION

Sandra Genter



Sally Grinch



William Goring





Gay Delanghe



Janet Jones



Livia Drapkin

David Henry



Linda Lerner





Marion R. Philips



Jeanette S. Roosevelt



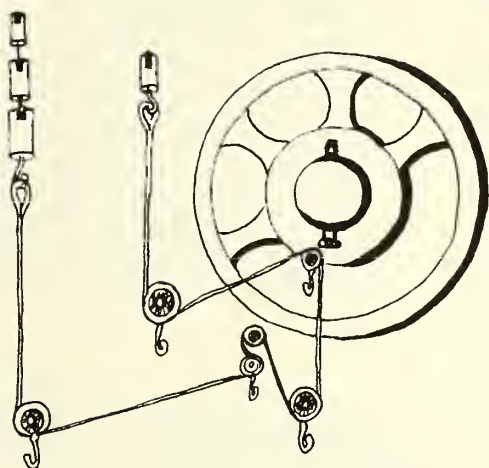
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Barbara Fitts



Alice Braunwarth



Polykarp Kusch

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Sigalia Dostrovsky



Richard M. Friedberg

POLITICAL SCIENCE



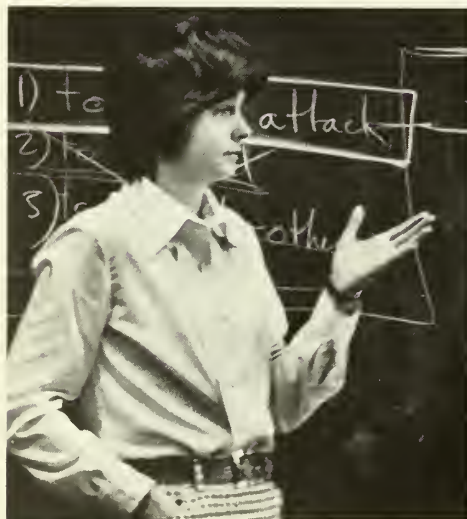
Demetrios Caraley, Chairman



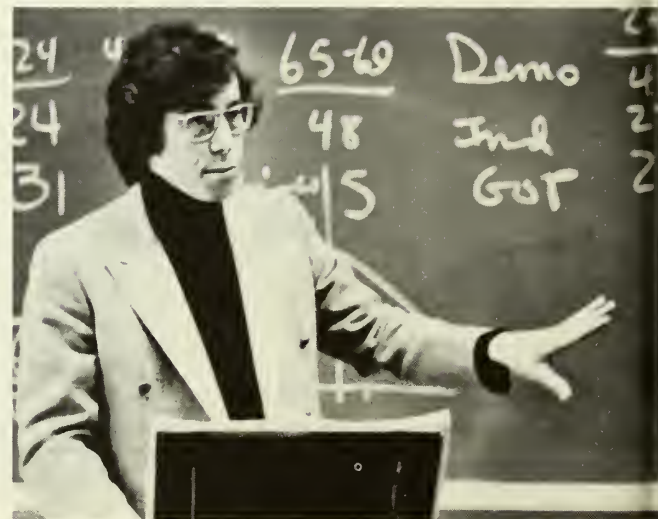
Alpheus Thomas Mason



Annette B. Fox



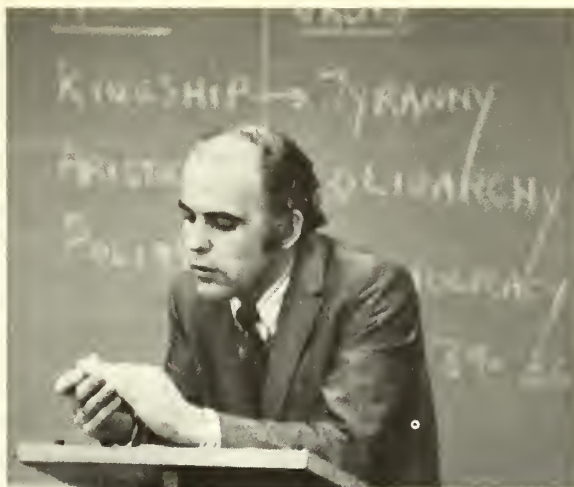
Lynn Davis



Bruce Feld



Peter Juviler



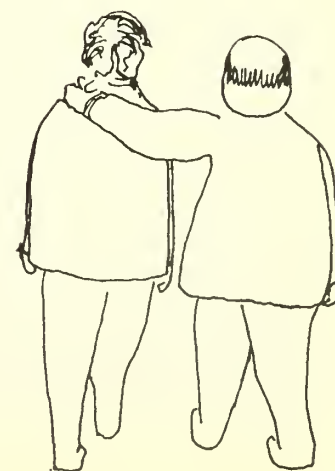
Dennis Dalton

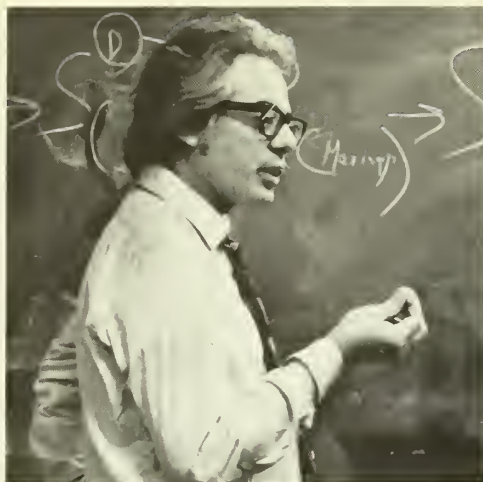


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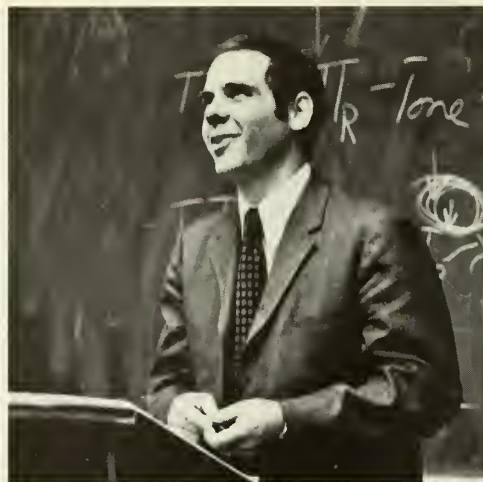


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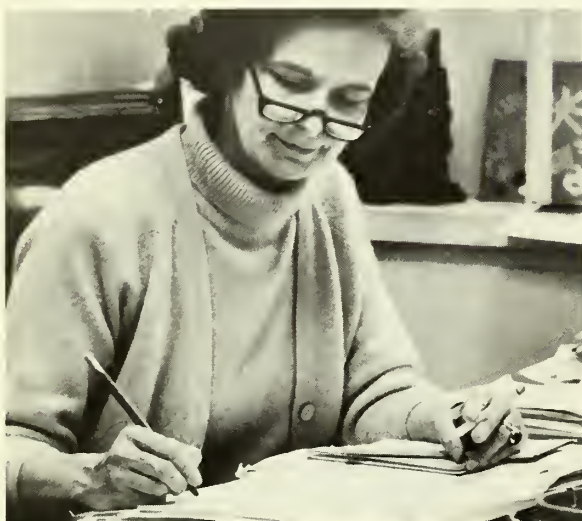
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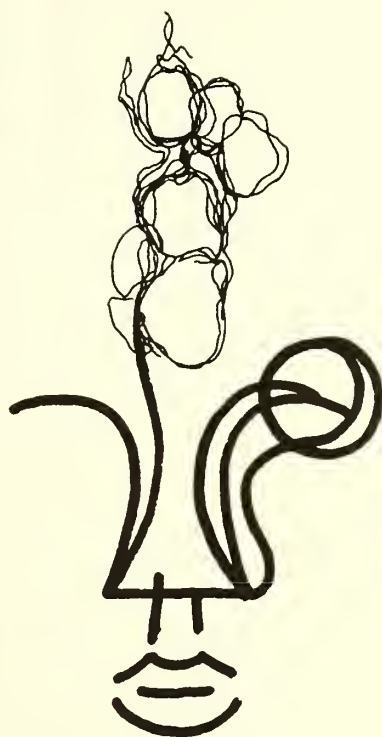


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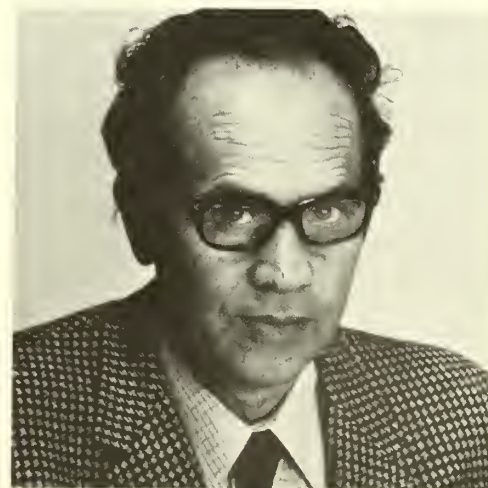
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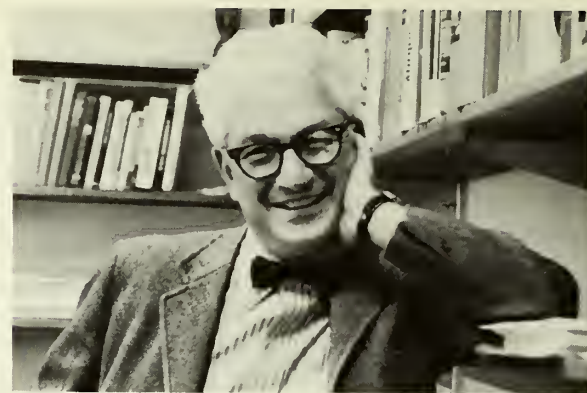
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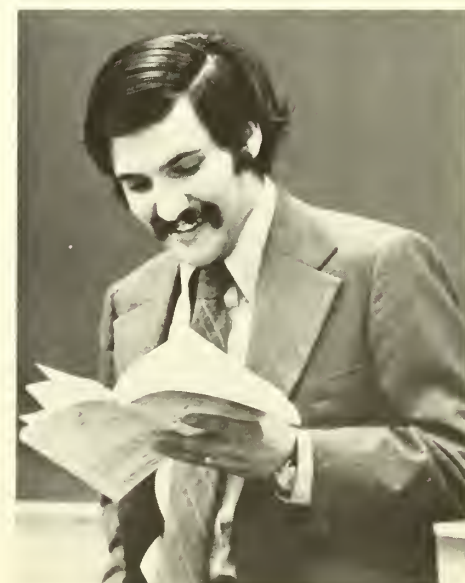
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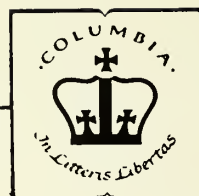
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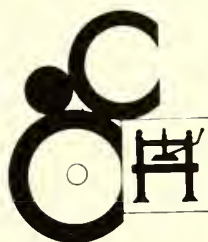


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